



# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Miscellaneous Intelligence.

From the Connecticut Observer.

### THE VIRTUOUS WOMAN.

(Concluded from page 260.)

PROV. xxxi. 29.—*Many daughters have done virtuously; but thou excellest them all.*

But how shall you gain these exalted virtues?

1. Endeavor to understand them. Should you attempt to seek these virtues without having any clear idea of what they are, you can hardly expect to find them. Surely no person ever obtained such treasures by mere accident. You must seek them understandingly, and therefore, the first thing is to understand them. Get a clear insight into their excellent nature. It is undoubtedly true, that every one of you is more or less acquainted with them already. But none of you has that clear, intimate, particular, extensive knowledge of them that is desirable. Endeavor then to extend and perfect your acquaintance with the meaning of these words and phrases, *integrity*, faithfulness, industry, mercy to the poor, wisdom, the law of kindness, and the fear of God. And endeavor not only to comprehend their import when applied to what they signify, in the lowest degree, but in that high and noble measure, in which they were possessed in that excellent daughter of Zion, whom they so peculiarly enriched, adorned, and blessed. Her picture is drawn without a single deformity; and it is held up to view on purpose for your inspection.

2. Endeavor to estimate them according to their worth. I say *endeavor*. You never *will*, you never *can* estimate them as highly as they deserve. Eternity will be for ever unfolding their value in larger and larger measures. But let your estimation rise as high as possible. The higher it rises the greater will be the probability, that you will actually gain them; and gain them in higher degrees, than if your estimation was lower. Consider their intrinsic loveliness, and their vast importance, as they relate to the temporal, spiritual, and eternal welfare of yourselves and others, the advancement of Christ's kingdom, and the everlasting glory of God.

3. Earnestly desire the highest possible degree of these virtues. The lowest degree would be indeed desirable, *infinitely* desirable, if that were all that could be gained. As it respects most of the glorious results, every additional degree may be no less important than the first. In some respects it may be more so. With ten degrees of virtue, it is probable you can do more than ten times the good, which you could effect with only one. Alas,

how low do many place their mark of virtue; and how far beneath this low mark do most of them fall. Nor can they ever be expected to rise above it. Virtue is never a matter of chance, in which a person may happen to do better than he intends. Is there not reason to fear, that multitudes place the mark so low, that they wish for just virtue enough to entitle them to heaven. Surely such, if their desires rise no higher, will fall far below the lowest possible mark of evangelical virtue—as far below as hell from heaven. Learn then to elevate, and to elevate higher and higher, your mark of virtue. By no means be content with wishing to surpass your present selves—with wishing to equal others, whom you may regard as really virtuous, though not so zealous as they should be. No. You must wish to outrun such lingering, loitering disciples. Nay, you must desire to press onward after the fleetest—to overtake them, and if possible, to get before them. You should long and pant for the highest degrees of excellence, and let nothing but natural impossibilities bound your desires. Are not the loveliest examples of excellence set before you on purpose to excite your desires to imitate, and if possible, to surpass them, and to become even more excellent and more godlike?

But something is necessary besides desires. Mere desires never lifted a finger, nor raised an eyelid.

4. Resolve to do your best. Yes, my children, if you would imitate the precious model commended in the text, if you would excel all around you, you must resolve, in all the energy, in all the magnanimity of thought,—you must resolve, with humble reliance upon the grace of Christ, to do your very utmost, your very best. As no person ever went beyond his desires in the ways of virtue, so no one ever surpassed his resolutions. He may come short of them. Thousands are from day to day violating their good resolutions. You may indeed resolve to be good, and re-resolve, and die the same, and go to destruction. But without resolving, you will never perform one worthy action. It is as important to resolve, as it is to do; as important to resolve, as it is to win the race, and gain the crown.

Nor must you stop here. Mere resolution will not accomplish the end. Though a most important and necessary step and perhaps the most magnanimous of all, yet mere resolution, if not accomplished, will effect nothing. I must therefore add one particular more.

5. Do, as you have determined. When you have resolved with humble reliance upon Christ to do your best, then keep your resolution. Ful-

fil your solemn purpose. If I mistake not, this comprehends all that I can say upon the subject, and very much more than can now be suggested. Volumes might be filled in stating what is implied in fulfilling for a series of years, the noble resolution to do your best. The utmost, that I can now do, is to suggest a very few brief hints for you to consider, to ponder, to improve, and fill up at your leisure.

1. If you make and fulfil this resolution, you will repent. This great work, this first work in order for salvation, you will immediately commence, if not begun already. You will think upon your ways; you will be sorry for your sins; you will be in bitterness for your transgressions, and heartily return unto the Lord, against whom you have rebelled. And you will continue to repent as long as you live. Not that you will be every moment in the vigorous exercise of repentance. But you will habitually cherish that deep contrition of heart with which God delights to dwell.

"The humble spirit and contrite,  
Is an abode of his delight."

This appears to be the very root and soul and life of genuine repentance. This the candidate for heaven must continue, until he dies and ceases from sin.

2. You must believe, or continue to believe in the Lord Jesus Christ. He that believeth not shall be damned; and his damnation will be just. But surely the righteous God will not condemn you for doing your best. You cannot do your best then, without believing in the Saviour. This is a work that God certainly requires at your hand. This is the work of God, said the Saviour, that ye believe on him, whom he hath sent. And this great work, when commenced, must be continued and it must continually increase till the end of life; at least, as long as you are capable of expanding your views and increasing your knowledge. Believing in Christ implies some just views of his character, perfections, and work of saving lost men, firm reliance upon him for salvation, and devoting yourselves unreservedly to him in the everlasting covenant of grace.

3. If you do your best, you will be professors of religion; at least if you live to enjoy the opportunity. Those of you, who have not done it already, will, as soon as practicable, name the name of Christ, and openly and decidedly espouse his cause as one of his people. You will vow, and pay unto the Lord your vows. With the sacred symbols of this body and blood, you will, as oft as may be, seal your solemn vows to walk in his ways and do his commandments. Not that profession is certainly religion. There may be the form of godliness without the reality, and the reality without the form. But sincere profession of godliness, is certainly a part and very important part, of real religion. The Christian, who lives year after year without it, is a monstrous Christian. The reality cannot exist in its highest degrees, without the form that God requires. The non-professor does not, cannot have respect to all God's commands. One is left undone. *This do in remembrance of me* is entirely set at naught. Show me the person who has formed the solemn resolution to do his very best—the person, who for years, has in any tolerable degree kept such resolution, and I will show you a professor of religion, who from

time to time has received the children's bread, and taking the cup of salvation, has called upon the name of the Lord. O do not dream of being eminently pious without a standing in the hill of Zion. Without this, you may indeed be much better than some professors, who have a name that they live, while they are dead. But surely you cannot be so good in violating the law of Christ as in keeping it. Christ has instituted the provisions of his house, on purpose to feed and nourish and invigorate the souls of his people. And the Lord has promised abundantly to bless her provision. Surely it must be most unreasonable to expect, that your graces can grow and thrive as well without these provisions as by receiving them.

4. If you do your best, you will not only name the name of Christ, but you will faithfully keep your vows. You will pray without ceasing. You will do justly, love mercy, and walk humbly with God. You will endure hardness, as good soldiers of Jesus Christ. With the armor of God, you will fight the good fight of faith. You will set your faces as a flint against every form of wickedness. You will sit at the feet of Jesus, and learn of him. You will take fast hold of instruction and continually exert yourselves to get understanding. You will endeavor by all possible means to co-operate with God and his friends, in extending religion, in destroying the kingdom of Satan, and in hastening the Millennium. This do, and you shall live.—This do and you shall live for ever. This do and many will rise up and call you blessed. This neglect, and you shall die. This neglect, and you shall die eternally.

#### DIALOGUE

*Between a Minister, his Conscience, and Satan.*

*Minister.* It was nothing but a sense of duty induced me to settle in this place. Every thing here was disagreeable to my taste: But I thought I was following the leadings of Providence; and I hoped time would gradually overcome my aversion to the natural situation, the society, and manners here. But in spite of myself, I find it growing stronger every day, and I am led seriously to inquire whether it is not my duty to go away.

*Satan.* He is in a favorable state of mind to listen to my temptation. (*aside.*) I am surprised, sir, that you ever consented to be ordained over this people. It is a station altogether too retired and unimportant for talents and acquirements like yours. When you were at College and at the theological seminary, you will recollect how high you stood in your class, and how the general expectation was, that you would be called to fill some important post. What a pity that such talents and acquirements should be wasted upon such a desert spot as this! You were fitted for a literary society; but here there is no literary taste, nor any who take an interest in literary productions. Of course, a man of less talent and less knowledge would answer here as well as yourself. Of what service to you in such a place as this, are those acquirements in belles-lettres, and in science, which you spent so much time in making? Yet how important would they be in a more intelligent and polished society! You have always been accustomed to refined and literary society; and it is impossible you should be happy among a people so clownish and illiterate as in this place; nor can

you exert over them so good an influence as you might over those more polished and tasteful. Besides, your wife has been accustomed to society of the first order, and by confining her here among a people of such coarse manners, and in such a dreary spot, you make her life absolutely wretched. In short, both of you are well fitted for a society in some one of our cities, and were you released from this people, there is no doubt you would soon receive an invitation thither. In this world a man's influence depends very much on his situation. While here, you will never be thought much of abroad, nor your opinion be much sought after. Have you not noticed often, that Mr. ——, who was decidedly your inferior in college, is called very frequently to sit in council, and invited to take a prominent seat on public occasions, while you are neglected? and all this, simply because he is minister of ——, and you of ——.

**Conscience.** Why was it, sir, that you devoted yourself to the work of the ministry? Was it to save souls, or to enjoy literary society? When you gave yourself to the Lord for this work, was it on condition that you should be settled over a literary and refined people? Are not the souls of others as precious as theirs? Did ever Jesus Christ or St. Paul leave a place where was a favorable opening for preaching the gospel, because the natural situation was not pleasant, or the people were not very literary or very refined? Depend upon it, it is nothing but an unhallowed ambition, that induces you to think of leaving this people. They are much attached to you, and listen with great attention to your preaching; and your labors among them have been more blessed than you have had reason to expect. If they are not as learned in human literature and science as in the city, they are better acquainted with theology. If they are not as polished, they are more sincere and more to be depended upon. As to your talents, be very careful you do not overrate them. If they were so mighty as you flatter yourself, long ere this you would have been sought after for some more conspicuous station. If you cannot enjoy yourself here, depend upon it your heart is not right, and if you leave this place contrary to my advice, and obtain some other situation apparently more pleasant, you may rest assured that God will plant thorns in the path that now appears so flowery. Cultivate a more ardent piety, and acquire a greater concern for the souls of your fellow men, and your discontented feelings will vanish, and the purest kind of happiness will visit your bosom. At any rate, decide not to leave this place until you have made the question a subject of long continued, fervent prayer.

**Satan.** If he is brought upon his knees, I have lost him. (*aside.*) Prayer! What need is there of prayer in so plain a case! Prayer is our resort only in very difficult cases. In such circumstances as these Providence makes the path of duty plain enough without it. For can there be a doubt that a Christian is bound to occupy that situation where he can be the most useful; where he can turn, not merely a few, but many, to righteousness? And can any one doubt, who knows you, sir, but that you would be more useful in a more conspicuous station, and among a people whose habits and tastes are more congenial to your own? Besides I fear that your health is beginning to fail, although you may not perceive it. For no man

can labor long with such a depression of spirits, and with so much to disgust him, without feeling the effects upon his physical constitution. I would not then deliberate any longer, lest you delay till you are so broken down as to be unable to sustain the labors of a more important station.

**Minister.** I think I should not hesitate to decide upon leaving this place, were it not so difficult to get my ministerial connection dissolved. It is impossible my people should appreciate the reasons which induce me to go: indeed, it would only excite their indignation were I to name them. I fear, that to break away under such circumstances, would produce an injury to the cause of religion more extensive than the greater good I should thereby hope to accomplish.

**Satan.** This difficulty is very easily removed. Only conduct among your people as if you meant to leave them, and they will ere long be glad to have you go. Manage your concerns in such a manner that they shall see you mean to keep yourself in a state of preparation for an immediate departure; and if they press you for the reasons of such conduct, talk to them largely of the precariousness of a minister's situation in these days, and tell them plainly that you have no expectation of spending your days among them; since the probability is very great, either that your health will not permit you long to perform the duties of a minister among them, or they will become weary of your services. Give them, moreover, occasional hints of their want of refinement, and ignorance of literature; treat their failings with much severity, and show them that you take but little interest in them, and you need not fear, but within a year or two, they will be very glad to join in a mutual council for your dismission. In the mean time leave it with me to prepare the minds of that council to be willing to grant your request.

**Conscience.** I perceive, sir, that the suggestions of Satan are prevailing over mine. At present I shall trouble you no more. But think not that I am dead. You shall hear my voice again, when it will sound in your ears like thunder.

**Minister.** The suggestions of Satan! It would be very curious if Satan were anxious to remove me to a sphere of greater usefulness. But I care not from whom suggestions come, if they are founded on reason.

#### HISTORY.

The minister took the path marked out by the adversary, and ere long, *mem. con.* was dismissed. After many wanderings and much anxiety, with the assistance of friends, he attained the place he had so long sought after. He was established over a city parish; and wealth, and fashion, and learning, attended upon his ministrations. Two years afterwards he was heard soliloquising thus:

"I am wearied out with this incessant mental effort, which seems almost useless. When I was settled in the retired country parish of ——, my people were satisfied and were edified by my discourses, prepared in the most hasty manner, provided they contained the gospel truth, though undraped with a single flower of rhetoric. But here it seems as if the graces of composition and delivery were every thing, and the gospel nothing. For if I do not reach in every sermon the standard of a most fastidious criticism, it is received with the most marked disapprobation, and comparisons the

most disadvantageous to myself, are made between me and my talented brethren in the city. Thus obliged to keep my faculties upon the constant stretch to furnish sermons, I am unable to devote any time to the acquisition of knowledge; and I have drawn so deeply upon my little stock, that it is absolutely exhausted. Nor is this all. I have no evidence that my discourses, prepared with so much effort, produce any saving good. The current of worldliness, and fashion, and folly, moves on with resistless force, not even checked by my endeavors. It was not so in —, where every year witnessed new accessions to the church. There is another circumstance, of a personal nature, of the most distressing kind. Formerly, I enjoyed the consolations of religion; but alas, I have not found them in this city.—In short, I cannot but see, that though God granted my request, yet has he sent leanness into my soul. I deserted my post, and God deserted me. I expect the remainder of my life to be wretchedness; and if my punishment terminate with this life, it will be the fruit of unmerited grace. O how dreadful is the curse that follows unhallowed ambition in the ministry!"

[*Chrs. Spec.*

#### BAPTIST IRISH SOCIETY.

The Annual Meeting of the Baptist Irish Society was held in the city of London, on Friday, the 20th of June. A number of gentlemen made addresses on the occasion, from which the following are selected.

The Rev. J. P. Briscoe, of Ballina, said, that something had been done, not only through the instrumentality of the schools, and by the exertions of Scripture readers, but by the efforts of the different itinerating ministers of the Society. If he might be permitted to speak of himself, and of his own exertions in the cause of the Society, he would say, that while preaching in the little meeting-house at Ballina, during the course of the last winter, it was not an uncommon thing to see, concealed under the darkness of evening, many Roman Catholics constantly attending.—On one occasion, two or three of the Roman Catholic Bishop's servants attended. Whether they came to hear with a desire to benefit, or whether they were sent as spies, he would not say; all he could say was, they were there, and he endeavored to point them to the foot of the cross.

#### THE GOSPEL IN DEATH!

He would advert to a pleasing instance of success, accomplished through the instrumentality of one of the Scripture readers, residing about eight miles from Ballina. In the course of his labors, he was directed to the house of an individual, upon whom, after a good deal of opposition, he prevailed to listen to the reading of the Scriptures in his own native tongue. The man was brought up a Catholic, but he was convinced of the absurdity of popery, and the necessity of a better foundation for his hope than popery could furnish. A few weeks ago the poor man was taken ill, and died. A short time before his decease, in the middle of the night, he sent his son to the Scripture reader, desiring him to say that he had been very ill, and thought he was dying,

and that he wished to see him before he left this world. The reader immediately rose, and went with the son. When he went into the room, he perceived that he was fast advancing to the borders of the eternal world. The man lifted up his eyes and hands, and said to him, "I am glad to see you—you are heartily welcome; but I never shall see you in this world after to-night. I have sent to you in order that you may read to me, before I depart, a little of the contents of that book which has been so valuable, so useful to my soul." The man read with him, and prayed with him, (for he was a pious man, and a member of the little church at Ballina,) and when he rose from his knees, the dying man said, "Thank God that I ever heard the Scriptures read—thank God that you ever came into my cabin, to bring unto me the words of eternal life; for I could not, on account of my age and infirmities, come to you to hear." Before the reader left, the saint said to him, "Tell the Baptist Society, how thankful I feel that it has been instrumental, under God, in making me acquainted with the words of eternal life." He laid great stress upon this; and told the reader to inform him (Mr. B.) of this, in order that it might be transmitted to the Society, and that they might receive his dying thanks and blessing; that they had been the instruments, in the hands of God, in snatching him from popery, and from the blackness of darkness forever.

#### IRELAND AS SHE IS!

The Rev. Dr. Newman said that it was impossible for any man possessed of a sensitive mind to take a glance at the situation of Ireland, and not regret that she should so long have remained in a state of misery, bondage, and degredation. She was a land of superstition; Dagon, and Baal, and Moloch, and Chemosh, were all to be found there. The land was leprous; it was covered white as snow. It was a Babel of confusion.—It was a melancholy fact, that though she had been connected with the British island for a period of nearly 600 years, hitherto the inhabitants of England had done little to alleviate her miseries, or remove her distress. He could not however, but congratulate them on the statements they had heard this morning; statements which must inevitably lead to the conclusion that Providence was about to accomplish wonders on behalf of Ireland. He loved these annual meetings; they appeared to resemble mile-stones on the road, and, as a traveller recounted the distance he had come, and reflecting on the miles he had yet to travel, so these meetings should excite very solemn and tender recollections.

#### PIOUS JONATHAN.

In a large and populous village, in one of the hundreds, or wapentakes, of Yorkshire, a few miles distant from a very populous town well known for the manufacture of cutlery-ware, lived a poor, but honest and pious man, whose Christian name was Jonathan. He was an afflicted man; and much paralyzed by disease. He had a wife, and two or three children, whose chief dependance in life was upon his small earnings. Jonathan was patient, industrious, and persevering in his efforts to provide for himself and for his household; all of whom were content with homely

sare. At the time the writer of this account knew him, about twenty years ago, he might be from forty to fifty years of age. Amongst other occurrences of his life, I distinctly recollect the following, which he related to me:—

During the time of harvest, while employed in gathering the fruits of the earth, he accidentally slipped from the top of a barley-mow, and sprained one or both of his ankles; in consequence of which he was confined to his room and bed for some weeks. It is unnecessary to state, that in the mean time, his family must have felt the loss of his weekly labor and income. His wife, on one occasion, went up stairs into his room, weeping. "What is the matter?" said Jonathan; "what is distressing thee?" "Why, the children are crying for something to eat, and I have nothing to give them," was the affecting reply. "Hast thou faith in God?" asked Jonathan. "Dost thou believe in his providence, and in his word? Has he not said, 'Bread shall be given thee, and thy water shall be sure'? (*Isa. xxxiii. 16.*) Kneel down," he continued, "at the bed-side, and pray to God. Tell him how thy children are circumstanced; that they have no bread; that thou hast nothing wherewith to buy them any; and I will also pray. Who can tell what God may do? He heareth prayer."

Jonathan and his wife prayed earnestly together; they pleaded the promises of God, and waited the result. Soon after a person came to the door with a loaf of bread. She came from a house in the immediate neighborhood of Jonathan, the occupier of which was one of several branches of a family who were proprietors of very extensive iron-works carried on in the village where Jonathan lived. No sooner did the good woman receive the loaf of bread, than she ran to Jonathan to tell him how God had answered their prayer. "Now," said Jonathan, "before any thing else be done, kneel down at the bed-side, and return thanks to God for having heard our prayer." She did so: they praised his name together; and then ate their food with gladness, and with singleness of heart. Not many hours elapsed before another kind interposition of providence presented itself. A second visitor brought them a joint of meat. When this was told Jonathan, he replied to his wife, "Aye! see! God is even better than his word! He promised *bread*, and he has sent *flesh* in addition. Kneel down, and thank him again."

Reader, this is an unvarnished tale. There is no coloring in it. The writer might have employed his pen to set it off; but truth wants no coloring. It is best seen in its own light. Three lessons he would wish to teach thee, whoever thou art, from this simple narrative:—First, That thy chief dependence is upon God; and, from that consideration, learn to fear, and honor, and serve him. Sorrow and suffering are the portion of all: prepare to meet them. There is no friend on whom you can rely with implicit confidence but God. "Remember, now, therefore, thy Creator: thereby good shall come unto thee."

Learn, secondly, the importance and worth of prayer. We are taught in scripture to ascribe an almost unlimited efficacy to prayer. We are encouraged in its exercise by many promises of acceptance and success. There is no religion without prayer, any more than there is life without breathing.

Learn, thirdly, the duty of thanksgiving to God for mercies received. "Were there not ten cleansed?" said Jesus Christ, "Where are the nine?" Only one of ten lepers was thankful to him for curing their leprosy. Reader, be not an unthankful person. In every condition the Christian considers himself a debtor to the Almighty; and therefore buries not the loving-kindnesses of the Lord, either past or present, in the grave of a bad memory, as though the oldness of the date of any of them cancelled his obligations; but every renewed mercy he regards as a new indenture. "Bless the Lord, O my soul," he says, and forget not all his benefits." Perhaps it is not the least pleasing circumstance of Jonathan's conduct on the above occasion, that he would thank the Giver before he would partake of the gift.

I will add one anecdote more of pious Jonathan. He had a relation in good circumstances, a few miles distant, whom he occasionally visited. He embraced an opportunity of paying a visit to that person on the same day on which he attended a religious meeting, observed by the denomination of Christians to which he belonged once a quarter. It so happened, that a party of friends dined with his relation that day, who were sufficiently forward to taunt Jonathan with his religion, and religious profession. Before he left the table, wine and ardent spirits were brought, and Jonathan was urged, and urged again, to partake. They had their design in this, which Jonathan perceived. When pressed he said, "Well, for once, I will drink like a beast." He then took what he deemed sufficient, and prepared to withdraw. "How so?" said one; "did you not say you would drink like a beast? Methodists, I see, will not swear; but they will lie." "I am not chargeable with that," said Jonathan; "how does a beast drink? Just as much as nature requires, and no more. I have done so. Beware you do not make yourselves worse than beasts." Jonathan left them to reflect upon the admonition. Reader, do not despise good men, though they be poor; and learn not to look upon the wine when it is red. "Who hath woe? Who hath sorrow? Who hath contention? They that tarry long at the wine."

[*Wesleyan Meth. Mag.*

*From the American Tract Magazine.*

#### TOUR IN CANADA,

*Made by a Member of Union College, in company with a Christian friend, for Tract Distribution.*

On commencing our tour, which extended thro' a distance of 1500 miles, and occupied five and a half weeks, we were provided with 23,550 pages of Tracts. We proceeded from Schenectady, on the Erie canal, to Buffalo; separated at Black Rock, and met at the Falls of Niagara; there separated again, and met at Yorkville; thence proceeded together to Montreal; and thence to White-hall, where we again separated, and met at Union College. In the Canadas we travelled near 300 miles on foot.

Most of the Tracts with which we were provided, we have distributed among Sabbath-breakers, and swearers, and travellers, and children, and heads of families, and Sabbath schools, and day-schools; and a large portion of the whole in new settlements. In the schools and new settlements,

we left but one Tract of a kind, placing them in the hands of some person of good report, on a plan somewhat similar to that of a circulating library. As every person for whom these Tracts were designed could read each one, much good may be expected to result from the distribution of a few in each place. In the new settlements between York and Port Hope, in U. C., we seldom passed a house without leaving a Tract; and lent several small parcels to the new settlements in the rear of this stage road.

In all the distance we travelled on the Erie canal, we found no Tracts, except a very few bro't on board by passengers; and several captains told us that their boats had never been supplied with Tracts by any other means. We communicated with officers of the Rochester Auxiliary Tract Society respecting this deficiency, and were assured that systematic measures for supplying it should be immediately adopted. A small case ought undoubtedly be placed in each cabin, bearing the inscription, "*The Passenger's Library*," and a small box to be connected with the bottom of the case, to receive the contributions of those friendly to the cause.

To laborers on the Welland canal in U. C., to boatmen on the Lachine canal in L. C., and to boatmen on the Northern canal in N. Y., we gave Tracts. We visited ten or fifteen boats upon the Northern canal, and found no Tracts, except in the last, which had but one. When we gave the captain of this boat a few, he thanked us, and said, "When I am in Troy on the Sabbath day, I always receive Tracts from the distributor."

Our attention was, in the course of our route, directed to the steam-boats, vessels, and other water-craft on Lake Erie, Lake Ontario, and the river St. Lawrence. We were happy to learn that the Tract Society in Buffalo did supply the vessels upon Lake Erie. The Tract Societies in Rochester and Lewiston, and in Kingston, U. C. will supply the steam-boats and vessels that touch at their ports. The Kingston Tract Society will also turn its attention to the boats upon the Bay of Quinte and the river St. Lawrence; and in this effort the Montreal Tract Society will also doubtless be engaged.

We formed five Auxiliary Tract Societies: one in Tonnewanta, Niagara co.; one in Stamford and Thorold, in U. Canada; one between York and Port Hope; one in Murray, and one in Fredericksburgh.

Christendom is unacquainted with the efforts the Church is beginning to make. Within the limits of our short journey, we saw many persons who had never seen or heard of a Tract until we placed one in their hands. We saw many people who had never heard of the Bible Society, and were equally ignorant of Missionary operations.

The Tracts we distributed, were with very few exceptions, eagerly and thankfully received by all. By the inhabitants of Stamford and Thorold, we were desired to present to the American Society, their gratitude for the Tracts we left in their schools, and distributed to individuals among them. For our labours, we received the thanks of societies and of individuals. At a conference of the Montreal Auxiliary Religious Tract Society, the members were so highly gratified with the statement of our labors, as by a public resolution, not only to tender us their congratulations and

thanks, but also to give us as many Tracts as we needed.

In the new settlements in Canada there is need of Bibles. There are Bible Societies in the Canadas, but a mighty increase of effort is necessary to supply every family in the provinces with a Bible. The Roman Catholic church is so hostile to the circulation of the Scriptures, and its influence is so extensive and powerful in Lower Canada, that it is doubtful when the day shall come, when the Bible there will be placed in every family.— Most of the Catholic laity seem very ignorant of the sacred claims of the Bible; and that the priests burn the Bibles they find in the hands of their laity, is an authenticated fact.

The Canadas present a wide field for Missionary labors. The question, "Can you send us living Ministers?" when we gave Tracts to the people, was often asked us. In different parts of the upper province, we travelled sometimes twenty, and sometimes forty miles, without seeing a single house for religious worship. Intemperance, Sabbath-breaking and swearing, exist to an alarming extent in many places. Infidelity too does not want her advocates. The Christian's heart must bleed, his eye weep, when he looks over the desolations of Zion, and in the prospect sees the strong holds of Satan among accountable beings; yes, strong holds that have never been invaded by Tracts, and but seldom by Bibles or by Evangelists. Such places are not of very rare occurrence to the traveller in Canada. The Methodist denomination have been the principal means in the reformation of the Indians, who, a few years since might have almost been styled a tribe of drunkards. Upon receiving the Gospel, they became civilized, and adopted the sentiments and habits of the friends of temperance.

#### CONVERSION OF A CANADIAN HUNTER BY A TRACT.

Mr. H. was one day passing through a small piece of woods, near York, Upper Canada, to a Sabbath school. Seeing a hunter about to cross the path, he asked him if he was upon the direct road to such a place. The hunter told him he was not; that he must return nearly to York, and take a different road. Mr. H. thanked him kindly, and taking a Tract from his pocket, said, "I have myself read this little book with pleasure—if it shall be as useful to you as it has been to me, you will never regret it." "What is it?" said the hunter. "It is of the utmost importance to you, my friend," said H., "Take it. Read it, and then read it again, and then read it to your family."—The hunter thanked him. Mr. H. went on his way. After the lapse of a few months, Mr. H. attended a prayer-meeting in that vicinity. At the close of the exercises, a man came to him, and after passing the usual compliments, told him that he was the hunter, to whom he had some months before, on a Sabbath morning, given a little book; and then added—"That book brought me to the prayer-meeting this morning. I feel thankful to you for it. My mind has been troubled. I have read the Bible. Since you have been so kind to me, I may as well tell you the history of my life. I used to be a mere devil at home, and was not much better abroad. Liquor was my ruin. Whiskey—whiskey was my ruin. I have read the little

book several times : I have read it to my family, as they were unable to read it for themselves.—But every time I read it and my Bible, I felt worse. Sometimes I think there is no mercy for me. My wife told me I had better look for the man who gave it to me." Mr. H. gave him the best instruction in his power from the Scriptures, and left him. In a few weeks he was in the same neighborhood, and saw the hunter. The hunter was then indulging a trembling hope in the Lord Jesus. "I have reason," said the hunter, "to bless God for the little book. I have not spent my money in the usual way, nor abused my family since I received it.—"Search the Scriptures," was the title of the Tract.

[The Christian may distribute Tracts, because they will teach the truth—their lessons will be learned—their pupils will become teachers; knowledge among men will be increased, and souls be saved. Let Tracts, therefore, be scattered; and though many of them, like many sermons preached, may not produce any salutary effect visible to the human eye, yet their distribution will not be in vain.]

#### BLASPHEMOUS TRACTS.

Four "Liberal Tracts," as they are called, have been handed us, as specimens of the first emissions from an infidel press; and sad specimens they are—filled with falsehood and blasphemy. There is some small variety of character in them; but they are all full of the grossest infidelity, and some of them contain expressions which must be shocking and abhorrent, to every one whose conscience is not "seared as with a hot iron." If the book of God be true, there are, and will be, persons given up to believe a lie, to their own destruction. The number of these will doubtless be increased by the dissemination of such publications; and their blood will of course be found in the skirts of publishers and distributors.

The tracts are issued by an infidel society in New-York; and we understand that an auxiliary society has been formed in Utica. Every decent man, and every good citizen, to say nothing of religion, will look upon the doings of such a society as a public outrage.—*West. Rec.*

#### TRACT SOCIETY OF PARIS, FRANCE.

The anniversary of this Society was celebrated on the 22d of April, in a hall, No. 10 St. Mark street, which was crowded to overflowing. Rev. Mr. Stapfer presided. It is sufficient to say, that the evangelical labors of this society, modest and unhonored as they are in the eyes of the world, are more and more appreciated; and that through the blessing of God, it is pursuing its course with a firm step. It appeared from the Report, which was read by Mr. Lutteroth, the Secretary, that within the past year the Society had put into circulation 172,812 Tracts, being an increase of 23,607 above the issues of the previous year. In this estimate are included 16,000 Almanacs of Good Advice, which is 4000 more than were circulated in 1827, and 10,000 more than in 1826. Eight new Tracts have been from our Female Auxiliary.—It is now four years since our little Auxiliary was commenced on a small scale, since which I have been instrumental in forming six other Societies in neighboring towns. I have received, sold

and distributed, about 150,000 pages of Tracts; have paid for all I have received, and sent about \$80, at different times, as donations to aid the Parent Society. I have had no help in this labor, except that my husband has sometimes written for me, and assisted in making out the accounts, (his business not permitting him to do more.) I do not wish my poor name repeated, but I wish to provoke others to good works; for if a feeble woman, who has done the labor of her family a great proportion of the time, could do so much, what can a healthy woman, who has leisure accomplish?—I have not heard of any conversions by means of the Tracts I have distributed; but I do not believe 150,000 pages of such precious truths, accompanied in many instances with prayer, will return void. No; it will accomplish the end whereto it has been sent, and eternity, if not time, will unfold the blessed result.

#### AMERICAN TRACT SOCIETY.

At the stated meeting of the Executive Committee, Sept. 15, the General Agent reported as follows :

" Amount of sales during the month ending this day,	\$3,741 86
" Receipts during the same period,	3,003 19
" Amount of bills presented on the 13th inst. by the printer, and folder, and binder,	1,524 22
" Cash then in the treasury, (exclusive of \$351, due this day for paper,) . . .	345 73
" Deficiency of treasury to meet bills due,	\$1,178 49
" Amount of obligations for paper, which must be paid within five months, . . .	\$16,111 61

It appears by the above, compared with previous reports of the General Agent, that the Society is now under greater pecuniary obligations than at any previous time; while, if it be considered that the fall sales are but just commencing—that Agents are already engaged to operate extensively at the west—and that three Tracts are now entirely wanting in the General Depository—it will be apparent, that the amount of the Society's operations cannot be reasonably curtailed.

Indeed, we are sure it is the united voice of the Evangelical community, that, while our country is so destitute of the privileges of the Gospel, and while living Ministers to supply the moral wastes cannot be obtained, the operations of this society must be, not curtailed, but greatly extended. Such, we have no doubt, are the designs of Providence—and any other prospect, especially when the wants of 5,000,000 beyond the mountains are considered, could not but give pain, it would seem, to every pious heart.

*Two things only* are requisite, on the part of the Christian community; and, with the continued smiles of providence, this work shall go on, and our whole country be supplied with Tracts—but each of them requires every Christian to come promptly forward to the discharge of duty.

1. Every Christian must contribute according to his ability. No mere wish for the Society's success, nor mere sympathy with its wants, will enable it to meet such obligations as, it appears above, now rests upon it. There must be prompt, and liberal, and extensive contributions.

2. Every Christian must do what is in his power to render every Auxiliary Tract Society active;

to extend the circulation of Tracts, wherever his influence can reach; and especially to supply all the destitute to whom he can gain access. There is not one Christian in the country, who has access to his fellow-beings, who is not bound to be an active distributor of Tracts.

We wish every individual, who hopes he loves the cause of Christ, to consider whether he has such evidence of his own good estate as he could desire, if he does not actually, both contribute of his earthly substance, and put forth his active exertions, in such a cause as this.

*From the New-England Inquirer.*

**LETTER FROM AN ORTHODOX CLERGYMAN  
DECLINING TO ATTEND A FUNERAL WITH A  
UNITARIAN CLERGYMAN.**

[The writer had no expectation that the following letter would ever appear in print, at the time it was written. Peculiar circumstances alone could justify its publication. The facts are simply these: the letter was written in haste—in all the simplicity of sincere feelings and conviction. Copies were soon in circulation, and misrepresentations were more numerous than copies. To correct these, it was read before the church of which the writer is pastor. It was fully approved of by the church, and at their request and expense is now published. It seems to be necessary for a man in public life sometimes to vindicate his conduct; but having done it once, it will not generally be necessary to do it again as a protection against misrepresentation.]

—, July 11, 1828.

My Dear Sir, —, Esq. called on me about noon to-day, informing me that the Rev. Mr. — was to attend the funeral of your dear deceased wife, and in your name very politely invited me to attend, and take part in the exercises, such as reading a hymn, and making remarks suited to the occasion. There are many reasons which strongly urge my compliance; such as, respect for the memory of Mrs. —, with whom I have taken a melancholy pleasure as I conversed and prayed with her during her sickness, and anxiously watched the state of her spirit as it was preparing for its flight into the eternal world—my sincere personal regard for you, and my ardent desire to have this solemn event do you good—my regard to the wishes of a part of your family—my wish to take that opportunity to speak a word of warning to our dying neighbors—my desire to gratify the wishes of many, very many whom I know it would please—my desire to shun the reproaches of very many who will be ready enough to attribute wrong motives to me—all these reasons unite, and most powerfully urge me to attend and comply with your wishes. I feel all these as much as any man can, and most deeply do I regret that my conscience will not allow me to follow my feelings, and I do assure you, sir, that it is with no small self-denial that I say, I cannot conscientiously attend.

You will expect, and others will expect, that I fairly state my reasons for refusing to render what seems to be the courtesies of life, and the sympathy which your bleeding heart demands, and which it is the duty of the minister of Christ to bestow. I begin by saying it is not because I have a single unkind feeling towards you or your fam-

ily. My heart's desire and prayer to God is, that this severe affliction may lead you to God and to holiness. It is not because I have any personal objection to Mr. —: I believe him to be an amiable man, and one whom all ought to esteem, as a man. Nor is it because I have any personal enmities to gratify. If I know my own heart, I have not a single hard feeling towards any man in this community, and if any feel that I am a personal enemy, they are widely mistaken. There is not a soul to whom I would not rejoice to do good, and whom I would not most cordially welcome to all the blessings of the Gospel of peace. I must now say what are my reasons for refusing.

1. I do believe that Unitarianism is not the Gospel of Christ. I have read the Bible—I have wept and prayed over it, and there is nothing like it there. Christ did not preach it—the Apostles did not preach it—the redeemed in heaven do not celebrate it. They sing unto him that hath loved us, and hath redeemed us by his blood, &c. I have looked into my own sinful heart, and cannot find any thing in the system that meets my wants as a poor, dying, accountable sinner. I want a Saviour who is almighty to redeem me by his own precious blood. I feel my sins, and need this Saviour, and you cannot give me relief by telling me there is no atonement by an Almighty Deliverer. I feel my sins, and you cannot comfort me by saying there is no Holy Ghost, and no need of a new heart, and no need of repentance. I fear that God who has power to cast both soul and body into hell, and you cannot relieve these fears by telling me that there is no hell. No, sir, and whatsoever others may believe, I cannot feel that Unitarianism is the Gospel of Jesus Christ. I dare not believe it—I dare not preach it,—if the Bible is the inspiration of God, I know it is not true.

2. I cannot do any thing to uphold Unitarianism. I repeat it, I have no personal enmities or dislikes. But as I conscientiously believe that Unitarianism will not and cannot save the soul, I cannot give my feeble influence in its favor. I do not believe that Jesus Christ will ever acknowledge it as his religion, or its ministers, and I cannot therefore acknowledge it as being the Gospel, or them as being the ministers of the Gospel. Do you say this is bigotry and exclusiveness and illiberality? Call it what you please, but so is my most solemn conviction; and though I know I shall lose popularity with the world by avowing such opinions, yet, in view of the great Judgment day, I dare not do otherwise—my conscience and my God would condemn me if I did. By acceding to your polite invitation, I come alongside of a Unitarian minister, and thereby publicly acknowledge him to be a minister of Jesus Christ. Sir, in view of the Judgment day, I dare not do it. I dare not thus say by my example, that I believe him to be a minister of Christ, when I do not. Do you say it would not have this effect? If it would not, then it is because my example has no influence upon the accountable beings around us. Do you say, I do not know what the sentiments of Mr. — are? I certainly do, for he sustains a public character, and the character of an avowed Unitarian. I honestly believe the whole system wrong. Let me add too, my dear sir, that your dying wife believed in, and received comfort from, a very different system. She professed to flee to her Saviour and to his blood for all her

hope. If that is the Gospel, then she died without a single hope for Unitarianism. She died trusting in the Saviour's blood for pardon and life, and her sun went down in darkness, indeed, if Unitarianism be the Gospel of Jesus. And, my dear sir, why should you want the consolations of both these systems of religion in this hour of grief? They are entirely different, and if one be true, the other must be false. If a professed Unitarian minister can give you consolation over the cold remains of your companion, I cannot do it, for I go to a source entirely different from his. I can meet Unitarians as neighbors and as men—can love them and feel for them—can weep when they weep and rejoice when they rejoice; but as I do not believe them to be in the way of salvation, I can take no measure that will induce them or others to believe that they are. I do not act thus because I fear public opinion; far from it. I am going against public opinion; but I am acting in view of the ages of eternity, when I must be weighed in the balances of eternal justice. Let me assure you of my sympathy, and of my ardent desire for your everlasting good; and let me entreat you not to take my opinions, nor the opinions of any other man, for your guide. Go to the unerring word of God. Study the Bible on your knees, and scorn the opinions of the world, if set in opposition to God and to conscience. This affliction will do you good or hurt. So heavy a blow cannot fall upon you without producing some effect. It will lead you nearer to God, or drive you from him.

If in reading these lines, you discover a single expression contrary to the spirit of the Gospel, forgive it, for I am not conscious of a single feeling that Christ has forbidden.

I am, Sir, your's most affectionately.

### Missionary Intelligence.

#### *Abstract from late English Magazines.*

##### MARQUESAS ISLANDS.

The mission commenced at these islands in 1825, by three native teachers, and afterwards given up, has recently been renewed by Deacon Haamains, an intelligent, pious native of one of the South Sea Islands, in connection with Aru, another pious native, and their wives. The Marquesas are said to be cannibals, of a very savage character. The chief, however, with whom Haamains and his associates were left, was very kind and friendly, and there was every reason to believe he would treat them kindly, and with his people attend on their instructions. It is probable, that Mr. Simpson from England, and Mr. Pritchard, from Tahiti, designated by the Directors of the London Society, some time since, for the Marquesas, have, ere this, joined the mission in that interesting group.

##### PINANG.

Rev. S. Dyer has here two schools on the British system, which encourage him much. The children read none but Christian books, and not a single objection has been made to this.—Mr. D.'s teacher is preparing for making Chinese metal types, and he expected soon to be able to send wooden blocks to England, with full directions for making them.

##### TRIPASSOOR.

Three miles W. by S. from Madras, and an appendage to the mission there—is a station for invalid soldiers, of whom there are about 100, with their wives and families, some of whom fear God.

A church has been formed here, of 6 members. Here is also a school of 78 of the soldiers' children, under the superintendance of Sergeant L—, a pious man, and does him much credit.

##### CONJEVERAM.

A little southward of Tripassoor, is a large city, and is that in Peninsular India, which Benares is in Bengal, and regarded as very sacred. It contains a large population, and many prodigious temples, whose amazing *gobrums*, (towers) over their gateways, loaded with the figures of the Hindoo mythology from the bottom to the summit, fill the beholder with astonishment. Messrs. Tyerman and Bennet ascended one of these, which was eleven stories in height. They regard it as an important station for a missionary, as soon as the Society con spare one of good talents, ardent zeal, and fervent piety.

##### CHITTOOR.

Nearly 80 miles W. from Madras; population about 10,000, mostly Hindoos, with a small population of Mussulmen. The Protestant religion was introduced here some years ago, by the instrumentality of a Mr. D—, who ever since has preached to the people on Lord's days; has established schools, and exerted himself in every possible way, to advance the greatest and best of objects. It is supposed he has expended in the cause of religion, from 20 to 30,000 pounds. He was instrumental in the conversion of a Mr. W., a man of good talent, well educated, possessed of sound and eminent piety, of an excellent spirit, and most disinterestedly devoted to the cause of religion. He addresses the people in the Teloo-goo language, and Mr. D. in Tamil; each of them preaches several times in the week on the great things of God. They are assisted by 3 native teachers, decidedly pious. For a Sabbath's employment, they preach at six o'clock in the morning to the prisoners, 700 in number; at 9, to a native congregation at Mr. D.'s house; at 11 is an English service; at 3 P. M. they conduct public worship for the natives; in the evening is an English service. During the intervals of public worship, the children are collected and catechised; as they also are every morning in the week.

A church of native converts was lately formed here by Mr. Crisp, of Madras. Sixty five native members, all in the judgment of charity decidedly pious, partook of the Lord's Supper, the last time it was administered, and several more are promising characters. Several men are appointed to the office of deacons. There are schools of boys and girls, containing in all about 100 children. Messrs. Tyerman and Bennett had "the highest satisfaction and pleasure in visiting this place, where there is more work going on among the natives, as to religion, and more appearance of good done, than in any station in India, that they had yet seen."

## COODAPAH.

Lat. 41 deg. 23 min. N.; long. 79 deg. E.; population 60,000, about one third of whom are Mussulmen, wretchedly poor, ignorant, and sensual; the other two-thirds Gentoos. Missionaries, Mr. and Mrs. Howell, both country-born, pious, and worthy people, and greatly respected. Mr. H. is an excellent, active, useful missionary, of good sense, and devoted piety. A chapel of burnt bricks, and plastered with *chunam*, has just been completed; 43 feet by 32, with a good vestry at one end—also a parsonage house, a school-room for native Christians, children, and a village of mud-walled cottages, consisting of 36 houses, and 148 residents, appropriated to the use of those natives, who embrace Christianity, and consequently lose caste. Here is a weaver's shop, in which are several looms; Mr. H. being anxious to teach the people some business, by which they may obtain a livelihood, when by embracing Christianity, they lose caste, and are abandoned by their friends. He has established a common paper manufactory, with the same view, an admirable plan. Mr. Howell settled here in 1822, since which he has baptized of men, women, and children, 239, comprising one Brahmin, 23 Sudras, 5 Mohammedans, 210 Parsars. About 30 of the above have gone to Chittoor, and 25 have been expelled. A church has been formed of native Christians, on the congregational plan. Within the last two years, 21 couples have been married by Mr. Aowall; and within the same time have been 14 deaths. He preaches thrice on Lord's days, besides maintaining several other meetings during the week, and employing three readers and catechists, to go from house to house in the evening of every day, to instruct both Christians and heathen.—*Chrs. Mir.*

## THE U. S. AND THE INDIANS.

The following is an extract of a letter addressed to the Editor of the Richmond Visitor, by Mr. Jewell, a Missionary at Emmaus in the Choctaw nation, containing further testimony to the manner in which our poor red brethren are harassed.

The anxiety of many of the citizens of the United States to obtain the lands of the natives, I think has an unfavorable influence on the cause of missions among them; and besides, many of the white people circulate reports among the Indians quite unfavorable to the mission; but we have no reason to expect any thing better, from people who contend that "*might makes right*"; and such people are not uncommon in this southern section of the country. Were it not for the prayers of the Church, I should have no hope that these Indians would ever become evangelized, indeed I should sooner look for their extermination. If the United States' Commissioners, who are appointed to make treaties with the Indians, have power to depose such chiefs as they cannot bribe, and then be permitted with a few troops to awe the rest into compliance, I see not but the poor children of the forest must be doubly entombed in the wilderness beyond the rocky mountains. If it were only the people of the world who manifested such opposition to the welfare of the natives, it would be a matter of little surprise; but when we see men, (as we frequently do in this vicinity) who profess to be the

sincere followers of him who freely laid down his life for the salvation of a ruined world, using all their influence to send these perishing fellow beings far beyound the means of instruction, we cannot but be astonished; and we are thereby often led to exclaim, in the language of the Word of God, Surely "*Righleousness has fallen in the streets, and equity does not enter.*" But we do rejoice to learn that there are some, even in the halls of Congress, who can rise above a selfish policy and plead in behalf of suffering humanity. Mr. Wood's speech is a noble instance of this—may the blessing of many ready to perish come upon him.

## PROGRESS OF THE GOSPEL AMONG THE INDIANS IN UPPER CANADA.

To the Editors of the Christian Advocate and Journal.

*Spook Island, (Rice Lake,) Aug. 12, 1828.*

Dear Sirs—Rice Lake lies about 100 miles from Kingston, and is 12 miles north of Cobourg, and the great road leading from Kingston to York. The Lake is 20 miles in length, and from one to two miles in width. The islands, of which there are several, have always been the resort of the Indians in the summer season, where they have obtained considerable support from the abundance of fish of various kinds. Since the attention of this people has been called up to the great concerns of their salvation, they have more than ever, preferred the retired and secluded situation of the islands; and there are now standing on three different islands, three places of worship, which they have erected for the performance of their public devotions. When the strong and melodious voices of these fervent Christians have been heard across the water in their exercises of singing, exhortation and prayer, it has afforded to the distant traveller, and the few inhabitants scattered on the shores, a scene particularly sublime and striking.

One of these islands the Indians have called Che-pah-he-inah-ne sik, that is, *Spook Island*, a name given from a belief that spirits have been seen near the graves of the dead, and on which account many have been afraid of being found alone near the place. Since the conversion of the Indians, *the dead have never been known to disturb the living with their appearance*, and the converts have no longer any apprehensions either from Mah-eche mun-e too, that is the Evil Spirit, nor from the ghosts which they once apprehended walked among the graves of the dead. It is to this island that our schools have been lately removed; and having the pleasure to mingle in the society of our Indian brethren and the mission family, during our quarterly meeting among them, I employ a leisure hour in giving you this description of their condition.

Spook Island is a pleasant situation, it being about central in the lake, and rising gradually from the water to a handsome elevation, it commands a view of the surrounding islands and the wilderness on either side of the water. Besides the Indian wigwams there are three more convenient buildings, two for the school and one for the mission family. This last is eighteen feet square, and built in the following manner:—Upright posts made fast in the ground, support a siding of bark, and form the walls six feet in height; thence rafters support a roof which is also made of bark. A

floor of boards, laid on the ground, is spread with matting made of the bark of the cedar. The carpeting is made by the Indian sisters, and is both neat and durable. In one corner of the room is a bed, in the centre a large table surrounded by the instructor and seven girls, employed in braiding of straw, and the manufacture of bonnets and hats. The house for the female school is nearly the same size, and built in the same manner. Here twenty-two girls are taught reading, knitting, &c. The house for the boys' school is built in the same way, and here thirty boys are taught reading and writing. In all these departments we are much encouraged, both in the morals of the pupils, and their attainments in learning. They spell distinctly and readily in three syllables, and several in both schools are reading in the testament. But in writing they excel. Mr. H. Biggar is teacher in the school of boys; Miss Sally Ash in the girls' school; and Mrs. Eliza Barnes gives lessons in braiding, knitting, sewing, reading and the economy of the house. They all appear delighted with their employment, have the confidence and affection of the parents and children, and appear very cheerful and happy. The meetings which have just closed, were solemn, and especially at the communion affecting. To the Christian Indian the sufferings of the Saviour are overwhelming, and I have never yet been present at the Lord's supper, when there were not more or less of them unable to rise from the altar without assistance.

We have now in operation in the different bodies of Indians, twelve schools, numbering more than 300 children. Included in these and the converted adults, are more than 1000 souls now under the instructions of the gospel. When these schools have matured the youth for usefulness, and these converts shall become sufficiently strong in the word of the Lord, we entertain hopes of the general spread of the good work, till "the wilderness shall blossom as the rose."

Very respectfully yours in the gospel of Christ,

W. CASE.

P. S.—To our benevolent friends it will be gratifying to know, as it is a pleasure to us gratefully to acknowledge, that the boxes from Boston, Portsmouth, Providence, New-Haven, New-York, Albany and Troy, have at length arrived.

*From the New-Jersey Sabbath School Journal.*

#### A MATTER OF FACT.

Last September, 1827, I spent a Sabbath at a small village in the State of New-York. The clergyman was a young man who had but just been settled. There was a flourishing Sabbath School in the village, but none then in operation in other parts of the township. On the afternoon of the Sabbath, the minister went out three miles to revive an old school, and induce the people to keep it up all winter. On Monday I left the place, and heard no more until the other day I met the young clergyman, on a steam boat, and asked him, "How do your Sabbath Schools flourish?" "Very well," said he. "How many have you?" "We have sixteen in the township, and expect they will all be kept in operation during the winter." We have a complete system of operation. *First*, we have a *County Union*.—*Second*, we have a *Town Society*—then we have district societies, auxiliary to the town society.—

We have a small library in each school. Our libraries are procured by the town society and each school receives its portion. When read, the books are transferred to other schools. So that one set of books, being divided into different portions, travel back and forth, from school to school. We have a visiting committee, with different duties, and then I lend my aid by visiting some of the schools each Sabbath, and by occasionally preaching on the subject.

VIATOR.

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 4, 1828.

#### TEMPERANCE.

If it were the tendency of these repeated notices of reform, to persuade those engaged in the cause of temperance and good order to relax their efforts, and feel as though enough was done or being done, the repetition would be worse than useless. But the tendency is, we all know from their secret influence on our own resolution and alacrity, directly the other way. There is nothing that operates with so much cheer, on one engaged in an undertaking, as the distant cry of success from his fellow-laborers. And just such an accession to our energy and individual strength, is the constant assurance that numbers are engaged with us. If you can persuade a thousand men, about to engage in battle, that their number is two thousand, they will fight with the courage of two thousand men—and there is no such way of making this courage abide by them, as by a frequent assurance of the success of their fellows. The soldiers enlisted against this foe of our land, this devastator of civil order and social comfort, may certainly take courage. But it is to be hoped that they will only gather resolution from all this cheering news, to double the sinews of their endeavors.

The following statement was sketched by the Secretary of the Temperance Society in East Machias, (Me.) at the request of a friend in this city, by whom it is communicated.

East Machias contains about one thousand inhabitants. The business of the place is, almost wholly, lumbering. From the first settlement of this country up to the beginning of the year 1827, nearly one century, the use of ardent spirits has been considered, by all classes of people, as indispensably necessary to carrying on the lumber trade. Its use has been so general, that few places in the whole United States, of equal size, could be found, in which so many gallons of ardent spirits were annually consumed, and in which so many drunkards could be numbered. So shocking was the moral degradation of the people, in the opening of the winter of 1827, that a few friends of temperance and of religion began to talk of a reform. A Temperance Society was thought of, but strongly opposed. After much talking, however, and much opposition, a small number associated on the grand principle of total abstinence. A constitution was adopted, and officers for one year were chosen, and the Society went into operation on the 17th of February, 1827. At that time there were not less than 10 grog shops in this village, at one of which 12 hogsheads of rum were drank. It was not the expectation of the friends of temperance, that the confirmed drunkard could be reclaimed. This was hardly hoped: but it was hoped that the Association might be the

means of raising the tone of moral sentiment, and of preventing the young from almost certain ruin.

The success attendant on our exertions has vastly exceeded the expectation of any of its friends. The whole number now belonging to this Society, and who wholly abstain from the use of ardent spirits at all times and under all circumstances, except for medical uses, is about 90: the number brought under the influence of the Society, in town and out, is much larger: the number of drunkards wholly reclaimed is ten, several of whom were known to Mr. — in 1826, and are known to him now, 1828. There are now but two grog-shops in this place, and after September next there will not be a single licensed retailer of liquors in town. It is already *unfashionable* to keep any kind of spirits in the house, to drink, or to invite any friend to drink, even among those who do not belong to the Society. All the principal traders have pledged themselves not to import any more ardent spirits. The lumbering business is now carried on in all its branches by night and by day, connected with the principal mills, without the aid of spirits. One fine saw mill was built last spring, the foundation laid when the weather and water were excessively cold, and the mill completed, without the use of any ardent spirits. The number of men employed was from ten to twenty, headed by two carpenters and mill-wrights, who had been reclaimed from the ranks of intemperance by means of this Society.

Two masters of vessels belonging to this place have set a noble example this summer. They have ventured to sea without providing any kind of spirits. They have the best employ, and make decidedly the shortest and most profitable trips.

#### *A few Facts from the New-York Observer.*

During a late visit to New-England, we were much delighted with what we saw and heard indicative of a reformation on the subject of intemperance. In riding 260 miles by stage, we did not see one driver, nor one passenger, who seemed addicted to this vice. The general call was, at the various stopping-places, for "a glass of lemonade," "a glass of spruce beer," "a glass of water," &c. while rum, with its kindred poisons, appeared to be almost forgotten.

On one occasion, at dinner in a public house, we had the curiosity to notice (unnoticed) how many of the company were brandy-drinkers; and the result was, that out of eight persons at table, who were brought together by mere accident, not one tasted of ardent spirits, although provided in abundance. On various other occasions, indeed we may say universally, there was a very manifest improvement in favor of temperance since we last visited New-England; and this was evinced, not only by a change of practice, but by an awakened feeling and prompt expression, whenever the subject was mentioned.

At ——, we stopped at a tavern, for want of a better one, where, as usual, we expected to find the landlord sick or drunk, which in his case were nearly synonymous terms; and to our surprise, instead of the miserable sot we had so often seen, we found a man in good health and spirits, attentive to the duties of his station, and apparently a comfort to his family and friends.

Going on board a large sloop at H——, bound to N——, between which ports there is no conveyance by steam, we discovered that the pilot was the very man who a year before had run our vessel upon a rock, in consequence of intoxication. His countenance, however, was vastly improved, and he appeared sedate, intelligent, and in his right mind. When we were fairly under weigh, and the vessel scudding before a pleasant breeze, "Well, sir," said the captain, "I have nothing for you to drink!" "I am very glad of that," was the reply; "now I shall not expect to be capsized, nor run upon the rocks." He

then remarked that he had been plying his vessel constantly ever since last spring, and during that time there had not been a gallon of spirits drunk on board.

To a question concerning the pilot, he replied, that to the best of his knowledge, he had not tasted a drop of spirits for the last nine months!

A number of weeks since, he went to Boston with a cargo of salt. There he was soon reminded by the measurers and others whom he employed in unlading, that it was "eleven o'clock," "four o'clock," &c. but he insisted upon it that they should have no rum; and to convince them that this determination arose from principle and not from meanness, he told them that when they received their wages, they should have as much more than the regular fees as the cost of the liquor they would have drunk. At the close of the job, they one and all expressed their satisfaction at the course he had taken, and said they were better without rum than with it.

A gentleman in N——, on the banks of the Connecticut, informed us that an old boatman, whose home was on the river, assured him that he had not freighted this year more than *one fifth* the usual quantity of ardent spirits.

At P——, in Hampshire County, the merchants and tavern-keepers have all agreed not to sell cheap liquors by the small measure, after their present supply is exhausted.

These are facts that came accidentally before us, during a rapid tour through the State of Massachusetts.

#### *For the Religious Intelligencer.*

"Just as the twig is bent the tree's inclin'd."

To reclaim the habitual drunkard, is indeed an object of high importance,—to prevent the formation of drunkenness is far more desirable. The attention of community has for a long time been directed to the first of these objects. The Minister of Christ has labored to recall the *human breast* from his degraded situation, by placing before him the claims of his Creator, and the high and important privileges of an immortal being. The Statesman has been pleading with him for his country; the Philanthropist has presented the ruin of himself and his family to his view, and urged him by all the claims of love, affection, and benevolence to man, to change his course; while the Physician has called the whole *Materia Medica* to his aid; and yet so often do we see the man shut from our view, while the victim of intoxication is presented before us, that we are forced to exclaim, how little is done in reclaiming the habitual drunkard: how hard the work of reformation. Within a few years, and I might almost say within a few months, the work of preventing the formation of habits of intemperance, has enlisted in its service many able men; and much has been done, and the means in operation are destined undoubtedly to do much more than has yet been done. In this work we begin with the man, while reason and self controul, yet hold the sceptre over the appetites and passions. Spirits are now entirely proscribed in many families; and so far as this is done all is well. But the thought has often occurred to me, why are persons so fond of spirits.

Is there in the infant a natural desire for spirits?—Is there this almost unconquerable appetite, which in after life demands all the force of reason and moral obligation to controul it;—or is this appetite wholly a creature of our own formation? My appeal is to those parents who are not yet persuaded to banish spirits from their dwellings. Do you ever find your children crying for spirits before you have often given it to them, and used a thousand arts to make it acceptable? Have you ever discovered in short, a natural innate desire in your infant offspring for spirits? This is an important question. For if the strug-

gles which many sober men are obliged to contend with through life; if this craving, longing appetite, is wholly or in part the creature of your formation, dear parent, and you are made sensible of it; I know a different course will be taken by you. We often hear the remark, that acquired habits and appetites are far more difficult to controul than natural ones. Witness the man devoted to the habitual use of tobacco; mark his anxiety and distress if at any time he is deprived of its use; yet there is probably nothing which is ever used, (spirits excepted) more unpleasant to the untutored taste than this; yet by patient, long continued exertion, the pernicious habit can be acquired, and when acquired, it binds its victim, and urges him forward regardless of consequences, though sensible that he is injuring his health, and rendering himself often extremely disgusting to those around him. To those savages who are accustomed from their infancy to the daily use of the train oil, this most disgusting substance becomes extremely pleasant; and the taste can be so moulded that assafoetida becomes the most agreeable seasoning for beef-steak and other meats for the table. Reflecting on these facts, and remembering with what ease unnatural appetites and all bad habits are acquired, and with what tenacity they are held, we are not so much surprised that an appetite even for spirits is acquired; and more especially, when we call to mind the age at which the work is commenced, and the patient and long continued exertions which are often made to accomplish the object.

If on presenting any substance to a child, it should, after having tasted it, reject it with every mark of extreme disgust, and you should wish to create in the child an appetite and strong desire for this substance, what course would you take? There are things which children are almost uniformly fond of, and of all others perhaps sugar stands first. Taking advantage of this strong love of sugar, we should give the child sugar tinctured with the substance for which we wish to form an appetite. At first we must use but little of the hated substance, that for the sake of the sweet the child may be willing to endure the bitter. We add a little more, taking care not to get it so strong that it shall be rejected. We taste of it ourselves, and assure our pupil by words and looks that it is good. We also take advantage of the desire children have not to be outdone by others. By these means, and a thousand other little arts which those who have the management of children understand, a habit and an appetite for *any thing* can be formed.

Parent, follow me for a few moments, and I will tell you what I have seen, and leave you to judge whether the course taken was not one which any reflecting person would pronounce well calculated to answer the object; and if you have never acted thus, you have cause of gratitude, and your offspring have cause of thankfulness that they have been educated under the guardian care of such parents. I have seen the glass circulate in a circle of mothers and children until the sugar was left at the bottom, and all the children carefully fed from this. Why not give it as drank by the parents? The only reason that I know is, that the appetite is not yet formed, and the poison would be instantly rejected. If, after the glass had passed around, and each person had drank all that was desired, and around again with the remark, "you don't drink any," "do drink more," "I have made it very weak, it would not hurt you to drink it all," the sugar should not yet be exposed, it is removed with a spoon and given to the children. In some cases more water is added, and a little "weak drink is prepared for the children." I have heard parents tell the child "it is *good*,"—have seen them taste of it themselves, then offer it again, and if the little one was strangled and convulsed by the spirit crowded into its mouth, I have heard the expression, "It was most too strong," and with a smile, "never

mind, he will get over it in a minute." I have seen it presented to the older children, and then to those far too young to know artificial wants, with the expression, "you want some? well you must have some." I have seen the cherries and other fruits taken from the spirits and given to the children, and if too strong for their appetites, they can be washed a little with water and sweetened.\* I have seen the bitters-bottle called upon to contribute of its orange for the same purpose, to be used in the same manner. I have seen the glass circulated, the children put off, and their desires created and raised high by studied management. I have seen the father take his child to the place of intoxication, drink himself, and then make his child drink. What can be the apology of a parent for this? Surely the frivolous, vain, and self-contradictory excuses which adults give, to quiet their consciences while they indulge their appetites, have no force here. The infant has not been laboring, is not fatigued. It does not need spirits to cool him. A tender mother's bosom has not permitted the winds of winter to approach him. You do not give it because he is too hot or too cold. *Why do you give it?* This is a question which perhaps you never answered, even to yourselves.

The strength of this appetite, when formed, you will learn from a glance at the restraints imposed upon it,—restraints, yet often too weak to control it. His duties to his Creator, to his country, to himself, his friends, and to society, all bind him to rectitude of conduct, all array themselves against the indulgence of appetite, and all are in many cases too feeble. Life is a constant struggle, and have you no agency in causing this? If then you feel this appetite in your own case, so strong that you are unwilling to banish from your house all spirits, be cautious, parent, how you create and cherish a similar feeling in your offspring. Sure I am that this warfare, between all the claims of God and man on the one hand, and appetite on the other, is the last gift a kind parent would bestow on its offspring. Think then on this subject, view it in its true light, and I am sure you will never again carry the poisonous draught, with a steady hand, to the lips of the dear immortals a kind God has committed to your charge, to train for himself and his service. Remember you are kindling a fire which will brighten up and rage, as often as the private or social glass is seen, as often as friends call, as often as a journey is undertaken, or any occurrence which is ever made an occasion of festivity arises; a fire which the claims of reason, of conscience, and of God; the claims of his country, his family, and *himself* may not control; a fire which social esteem, filial affection, and parental love may not quench; a fire which may burn through life, which may burn for ever. C-

\* *Apropos*—Some four or five years ago a lady of our acquaintance called at a house, where were several other ladies, and as she entered the room, saw the mistress of the family preparing a glass of milk punch, as she supposed for her guests; but when it was well sweetened with loaf sugar and spiced with nutmeg, the fond mother called her little son, a lad about 9 years of age, "Here, —, is your punch." Although, at that time, the alarm that has since gone forth through the land was not sounded, yet the lady remarked at the time, "Take care, or that boy will be ruined." Mark the sequel. That same boy, before he was 14 years old, has, in repeated instances, been taken up in the streets drunk and helpless.—ED.

*A Theatre a School of Morals.*—The Baptist Church of Cincinnati, Ohio, have recently purchased the Theatre in that place, for the purpose of converting it into a temple for the worship of God. So that it will, we trust, be said with truth, that one of the Theatres of our country has become a school of good morals.

*Visitor and Tel.*

*For the Religious Intelligencer.*

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**STATE OF RELIGION IN PRUSSIA.**

Mr. Smith, one of the missionaries of the London Jews Society, writes under date of Berlin, Dec. 17, 1827, as follows:

I was much delighted to find so many truly excellent people in this metropolis. At a prayer-meeting which I attended on the Sunday evening I was there, and which was held at a nobleman's house, I met above thirty persons of the first rank, among whom were the two aid-de-camps of the Crown Prince. "That which makes my residence so sweet in this town," said one of these aid-de-camps to me, "is the great number of Christians who are seeking salvation and holiness with their whole soul." The Professors at the University now are most of them men of sound piety and distinguished attainments; the Clergy are men fearing God and working righteousness, zealous for the glory of his name, and the extension of his kingdom upon earth.

**REVIVAL IN HAMPSTEAD, N. II.**

[Furnished by the Pastor of the Church.]

The church in this place was organized June 3d, 1752, consisting of nearly 70 members. At the same time a devout and evangelical minister was ordained, but in consequence of indulging the people in owning the covenant without coming to the communion, there was little or no increase of the church for 30 years, at which time the pastor deceased. The last ten years of his life were made uncomfortable by the prevalence of sectarian influence.

This influence issued in producing a strong tide of infidelity; almost every man, who had been engaged in opposition to the minister and church, became tainted with this infection, and some of them became open and bold blasphemers.

This state of feeling gave a death blow to that overheated and noisy influence, which had produced it; and to this succeeded a deathlike silence in the enemy, which gave opportunity for better feelings in those who had always stood firm in the cause of truth. The result was, after repeated trials for ten years, that the stated ministry of the word and ordinances was obtained.

In Dec. 1792, the present minister was ordained, at a time when every contrary wind had, for a season, abated, or ceased to blow. This gave opportunity for sober reasoning and serious reflection, which gradually led the minds of the people to appreciate the importance of divine truth and gospel order.

The church began to awake,—it increased from year to year for 28 years; and in the year 1820 there was a small revival, which added 15 members to the church. Ever since that time there has been more spirituality and fervency among the members. Some of the instances of conversion have been surprisingly evident to all, as the trophies of divine power and grace; the almost infidel and the *would-be* Universalist has submitted and asked for mercy.

But I am more particularly to notice the recent tokens of divine love and mercy to this church and

people. In the summer and fall of 1825, there were marked indications of the commencement of a revival in this place. This I believe was expected by the friends and by the foes of religion. The latter therefore took measures to prevent it: they proposed a ball among the young people, on the evening of Thanksgiving; but the young women being better instructed in the Bible Class, did not show them any respect.

Subsequent to this there was an increased seriousness; some condemned themselves for favoring the ball, and a few entertained hopes of mercy, but the revival did not become open and decided till the last of September, 1827.

Two young men, who had attended the Bible Class, were, one after the other, brought to serious consideration in view of their lost and perishing condition as sinners. The first had been under some concern for his soul more than two years, in consequence of what his dying mother said to him; the other had been affected some years with a sense of his guilt, but had stifled his convictions, or had endeavored to hide them from others, by engaging as a leader in balls and parties; but neither of them had neglected to attend the public worship of God on the Sabbath, though they had no hearts to worship God in spirit and in truth.

These cases being known, many others, some of whom had been a long time ruminating on the subject of religion, were awakened to inquire what they should do to be saved. Then it would seem every eye was fixed, and every heart would feel the importance of divine truth; it was then comparatively easy to call up the soul, and to direct the inquiring mind to the Lamb of God.

The impression seemed to be, we are altogether vile, and inexpressibly guilty of ingratitude to God in neglecting the offered Saviour, who came from heaven to suffer and die for his enemies, that he might reconcile them to God and save their souls from death. The law of God appeared to be holy, just and good, and the mercy of God great and wonderful toward the most unworthy, that he had not cut them off in his wrath, and sent them down to eternal despair.

That preaching which stated most clearly the entire depravity of the human heart, and the great mercy and love of God towards sinners, in giving his Son to ransom their souls from death, and which urged the immediate duty of deep repentance and unfeigned faith in the Lord Jesus Christ, evidently had the best effect upon the hearers, especially when the manner was the most solemn and affectionate, expressive of a humble, sincere and deep concern for the good of souls.

The writer acknowledges with gratitude the assistance of this description, which he received from his brethren in the ministry. And it is believed, that when the preacher feels the most deeply his own insufficiency and need of mercy, and enters deeply into a concern for the glory of God, and for the recovery of precious souls to the image and favor of God, he will be less boisterous and passionate, and more fervent, affectionate and successful in winning souls to Christ.

The result of the revival is that 52 persons have been added to the church, since the present year commenced, 21 males and 31 females, most of them young, there being but two males who have families, and but 12 females; the remainder are single, 19 young men, and 19 young women.

As in most revivals some striking events occur, it may be proper here to mention the following.

1. Eleven years since, a certain woman was admitted to this church, who had been a hopeful subject of grace some years, but had deferred uniting with the church on account of doubts concerning the mode of baptism. After she had offered herself, her doubts returned upon her, through the night previous to her being received, which induced her to rise early to

consult the Bible, in which she immediately read these words: "I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit on thy seed and my blessing upon thy offspring, and they shall spring up as the grass, and as willows by the water courses." Isa. xliv. From that moment all her doubts were dissipated, and she had the assurance, (as she says,) that those children she was about to offer to the Lord in Baptism would be saved. Be this as it may, it is certain, that those children have all obtained hope in this revival, and several of her other children who were of age to offer themselves.

2. Eight years ago, a man and his wife, who had been conversant with a different denomination, united with the church, and offered their six children in baptism: in this revival, four of those children have united with the church.

3. A young man 16 years of age obtained a hope, and was immediately arrested by those of a different denomination upon the subject of baptism, which soon involved his mind in darkness, which continued a few days: after he came out, he was asked how his mind was, he answered much the same as it was when he first entertained a hope, but said he had been distressed. When asked what he considered the cause of his darkness, he answered it was in consequence of what had been said to him on the subject of baptism. And it is understood that he acknowledged, that, for a few days, he thought more of the mode of baptism than of Christ, which brought darkness on his mind. He was delivered, but not by man.

In the whole course of the late revival, we have waived the discussion of the mode of baptism as much as possible, because we believe, that disputation about the mere form of an outward ordinance, has almost an infallible tendency to take off the heart from Christ, and greatly tends to the ruin of the soul.

May all those who are favored with the blessed influences of the Holy Spirit, take heed not to quench the Spirit, lest the last state of that people be worse than the first. Brethren, pray for us.—*N. H. Obs.*

### Obituary.

DIED—In this city on the 29th inst. Frederick, son of Horace Thompson, aged 14 months.

At New York, on the 23d inst., Mrs. Eunice Goodrich, relict of Mr. John Goodrich, formerly of this city.

At Woodbury, on the 24th instant, Mrs. Sarah Marshall, aged 48, relict of the Rev. John R. Marshall.

At Hamden, on the 24th instant, Mrs. Sarah Jones, aged 21.

At Oxford, Mrs. Merab Stoddard, aged 28, wife of Mr. Anthony H. Stoddard.

At Humphreysville, within a few days past, Mrs. Betsey G. Riggs, wife of Mr. Moses Riggs, aged 40; two children of Mr. Ebenezer Johnson; two children of Mr. Henry Holbrook; two children of Mr. Thomas Gilyard; Howard, son of J. C. Wheeler, Esq. aged 8; the wife of Mr. Nathan Wooster, aged 24; a child of Mr. Warren French, aged 3; a child of Mr. John S. Moshier, aged 2.

At Saybrook, (Westbrook Society,) Mr. William Chapman, aged 83.

At Bristol, on the 24th instant much lamented, Mr. William Rich, aged 40 years, after an illness of five weeks.

At Texas, Mexico, Mr. Wm. Kilby, formerly of this city.

At Lebanon, N. H. Rev. Experience Porter, aged 46, late pastor of a church in Belchertown, Ms.

At Braintree, Vt. Rev. Elijah Huntington, aged 65. He served as a faithful soldier, during the three last years of the Revolutionary War.

**Poetry.***From the Christian Examiner.***THE LIVING AND THE DEAD.**

**MAIDEN!** whose mirthful glances speak  
Youth's fulness of delight,  
The opening rose upon whose cheek  
Is delicately bright,  
As the spring flowers thy hand hath wove  
Thy sunny locks among,  
All radiant in the light of love,  
Forsake the festal throng;  
Draw near and bow thy graceful head,  
To gaze upon the youthful dead.

See! on her pale and placid brow,  
Parts the dark wavy hair;  
Upon her breast her hands of snow  
Are clasp'd, as if in prayer;  
And yet there lingers on her face,  
Like moon-light on the wave,  
Shedding o'er all a tender grace,  
The angel smile she gave,  
When from this pale but lovely clay,  
The sainted spirit pass'd away.

**Maiden!** what recks that spirit now  
How fair its earthly shrine;  
That its frail dwelling-place below  
Was beautiful as thine?  
Those faded charms, but yesterday,  
Like thine resplendent shone;  
A few short hours, and wan decay  
May prey upon thine own.  
Yet shudder not! think'st thou that she  
Would now exchange her lot with thee?

No; she must chill and tasteless deem  
The cup of earthly joy;  
For she has tasted of the stream  
Of bliss without alloy.  
Youth its gay visions may unfold  
Before thy dazzled eye;  
Its brightest dreams are dark and cold,  
To that reality,  
Which mortal fancy cannot paint,  
The bliss of the ascended saint!

Devote not at the world's vain shrine,  
Maiden! thy youthful heart;  
But give thy love to things divine,  
Immortal as thou art!  
Then if thy hope, thy treasure, be  
Beyond the changing skies,  
The opening grave shall seem to thee  
The gate of paradise;  
And death will be the angel sent  
To call thee home from banishment.

**EXPERIENCE OF ALL BEING VANITY.**

When Severus, emperor of Rome, found his end approaching, he cried out, "I have been every thing, and every thing is nothing." Then ordering the urn to be brought to him, in which his ashes were

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to be inclosed on his body being burned, according to the custom of the Romans, he said, "Little urn, thou shalt contain one for whom the whole world was too little."

Such sentiments, from a man who ruled the world, and at such a time, when about to leave his crown, treasures, empire, and the world for ever, are affecting, and full of important instruction. A similar sentiment dropped from the pen of the wisest and richest king that ever lived, king Solomon; and which his age, experience, and grandeur entitled him to utter, as one able to judge. "Vanity of vanities," said he, "all is vanity." He felt it to be so, and for the benefit of others, yea of all generations, he left it on record.

God himself is the only satisfying possession to the immortal soul of man, on both sides the grave. He alone can satisfy its desires. His perfections are infinite, his existence eternal. In marvellous mercy and condescension he reveals himself, willing to become the portion of all who will receive him. To be able to say with Thomas, "My Lord and my God," is infinitely more valuable than mountains of gold or millions of worlds.

How blinded are the fools of this world, whether rich or poor, learned or illiterate, to their own eternal interests, who allow the time or the season when such an inheritance of life, light, and glory may be secured, to pass on in idleness, indifference, vanity, and unconcern! They will never be able to forgive themselves their monstrous, prodigious folly; words are insufficient to express their madness! Surely then immortal beings should feel the deepest and liveliest interest in their everlasting welfare, and should intensely and eagerly study Christ and him crucified, as the only way by which heavenly rest and glory can be secured.

A:

All sin and vice springeth from the property of our own will: all virtue and perfection cometh and groweth from the mortifying of it, and the resigning of it wholly to the pleasure and will of God.

**☞ The Annual Meeting of the Auxiliary Missionary Society of New-Haven, West, will be held at Waterbury on the 8th. of October next. The exercises are expected to begin at half past one o'clock P. M. and to close with the celebration of the Lord's supper.**

E. SCRANTON, *Secretary.*

**☞ The National Preacher** for September is received at this office, and ready for delivery to subscribers. Sermons by Rev. G. W. Bedell, of Philadelphia, and Rev. Ralph Emerson, of Norfolk, Ct.

*Letters received at the Office of the Religious Intelligencer during the week ending Oct. 1st, 1828.*

Rev. E. W. Crane; Hooker Leavitt; John Taylor; David Hudson, 2; Alson Squires; E. B. Tompkins; Rev. Dr. Fitch; J. C. Hubbell; Sereno Wright; H. Cowles; Joab Tyler; Charles Smith; Horace H. Hall.